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PATHWAY TO GOD

Jan. 1992

आत्मा वा अर द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

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PRAYER

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ।
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥

–भगवद्गीता ११.३९-४०

Thou art Vāyu (Wind God), Yama (God of death), Agni (Fire God), Varuṇa (God of morality), Hare-marked (Moon God) and Prajāpati (God of creation), as also the Great Grand-sire. Obeisance, obeisance unto Thee a thousand times and yet again and again obeisance to thee.

Obeisance to Thee in front, obeisance to Thee behind, and obeisance to Thee on every side, O All. Thou art of infinite potence and boundless valour. Thou dost pervade all, and therefore Thou art all.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God , One World, One Humanity "

Editor : **Prof. B. R. Modak**, M. A , Ph D.

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Editorial

The Path and the Goal

Man is often confronted with two distinct paths to follow in life. They are the path of the good (S'reyas) and the path of the pleasant (Preyas). These paths present a problem, because he is required to choose one of them. The path of the pleasant, as the name suggests, is pleasing and it lures man to choose it in preference to the other. The path of the good, on the other hand, is unpleasant to start with, and is based on moral precepts. It is generally repelled by the human mind

The characteristic of the pleasant is that it provides immediate pleasure, but in course of time it follows " the law of diministing returns", and in the end leads to suffering. The sense objects have a magnetic power of attraction; and the human mind, which longs for contact with them, falls a prey to their enchantment. While enjoying the objects of senses, man submits himself to excessive indulgence, until at last his his body gives way and succumbs to diseases. Thus **bhoga** leads to **rega**. In contrast, the path of the good is painful to start with, but later on leads to contentment and happiness. Philosophy like a policeman, stands at the fork. where the two paths branch off, and directs the mankind to take to the path of the good

Man's inherent potential is unlimited and he has the faculty of pursuing the right path and reaching the highest state of Bliss. He has the gift of discrimination. with which he can choose the path to the higher; or merely indulge in sense gratification. The general tendency of human beings, however, is to enjoy the sense objects, and in the process get entangled in a web of suffering and sorrow. It is indeed deplorable that man should so foolishly deny himself the opportunity of making use of his faculty to gain for himself everlasting happiness.

Indulgence in sensual pleasures of the world leads to the development of passion for acquiring, possessing and aggrandizing more and more material wealth. Such a passion is a dangerous trend and man should avoid it by all means. It is stated by some saints that wealth is calamitous, and one should reflect upon this idea to curb the passionate tendencies. This does not mean that material wealth and prosperity are inherently dargerous and should be discarded. Wealth and objects of the world are meant for mankind to enjoy, and they need not be rejected, provided one knows the art of maintaining a proper and balanced relationship with them if however a wrong relationship is developed, the same wealth, instead of providing comfort and happiness, becomes a source of trouble and sorrow.

The passion for wealth and enjoyment is the cause of entanglement in the limitations of this pluralistic world. The first step towards redemption is to disengage oneself from the clutches of this passion. A lack of spiritual discipline in an individual drives his mind to the field of sense objects, so that it is never available for application to the higher. It is necessary therefore to withdraw the mind from the worldly entanglement. Withdrawal of the mind from the external world removes the agitations, and prepares the ground for contemplation. In such a mental state, the intellect is able to distinguish the Eternal from the ephemeral, the Real from the unreal and the Changeless from the changing. Then the mind is able to concentrate on the Name of God to the exclusion of all thoughts. When this meditation is prolonged, man enters the state of Samādhi, which is the divine goal of human evolution.

Therefore the Kathopanishad appeals : Reject the path of the pleasant and take to the path of the good. Be introvert and reach the goal of Supreme Bliss.

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

RANADE'S POSITION IN PHILOSOPHY

—Dr. G. N. Kundargi

In this final chapter I propose to determine Ranade's position in Philosophy.

Ranade is aware that philosophy is beset with difficulties, subtleties, obscurantism and so on. But he submits that the kernel of philosophy is not the difficulties or the obscurantism, but a metaphysical and moral pith, which constitutes the essence of all philosophy whatsoever.

Basically Ranade is a spiritualist. According to him spirit is the only reality. In his presidential Address of Philosophical Congress held at Nagpur in 1937, he has propounded his Philosophy of Spirit with reference to the recent scientific rsearches specially in the fields of Physics, Biology and Neurology.

Sir James Jeans said that space and time are merely mental constructs He postulated a theory of these in terms of seven dimensions. He said that two independently moving electrons required six dimensions of space, and one of time. Sir James mentioned two parables, the particle-parable and the wave parable, as the governing principles of all physical thought hitherto. Photons, protons, positrons, negatrons, gravitrons- all these come under the particle parable. James Jeans may be regarded as sympathetic towards the theory of wave-parable, although he thinks that that itself does not give us a final explanation of reality. Nature is thus nothing more than waves of our knowledge, of waves of imperfections of our knowledge. All this is in consonance with the spirit of philosophical

idealism. James says that it governs modern physical theories. He asks, supposing Nature is only one's own knowledge, how is it that all of us perceive the same sun. moon and stars? And he answers that this is so because there is one continuous stream of life, which runs through the whole of nature and which permeates us all. He says that this line of thought is in harmony with the spiritual idealism preached by philosophers from Plato to Berkeley. Ranade remarks that this is good enough and that there is no very distant step from this theory of idealism to a theory of spirit, which is immament in tha whole universe.

The researches of Driesch are interesting from the philosophical point of view. Raux had disbelieved in the autonomy of life. This was on the basis of an experiment. Soon after the first cleavage had been completed, he had destroyed one of the two cleavage-cells of a frog's egg The reason was that in such cases the remaining cell develops only the left or the right side of the embryo. Driesch approached the problem by a different method. It is based on his experiments on the sea urchin's egg. There the remaining cleavage-cell develops not half of the embryo. but a complete embryo of half the size. Driesch applied the method also at the four-cell stage, as well as to the blastula. A blastula is a hollow sphere built up of about a thousand cells. Driesch also applied the method in the case of the Ascidian Clavellina, Branchial apparatus of the Ascidian Clavellina is the very type of an equipotential. system. From his experiments, Driesch concluded that life is an autonomous principle. He called it the "entelechy" Disarrange a part of a sea-urchin's egg and it will tight itself. Injure a part, and the injury will be made good. Take only a fragment, and it will develop a complete embryo. All this points, according to Driesch, to the existence of the "entelechy", The "entelechy", according to him, has no

chemical basis, nor any location in space. It governs all vital processes such as assimilation, circulation, reproduction, and so forth Further. it cannot be divided or cut into pieces. Driesch suggested that in the case of the higher animals, and especially in man, it may be called a "psychoid". Professor Ranade, however, prefers to call it, coining a new, word for it, 'Spiriton' ! It corresponds to the term 'Bindule' used by Jñānes'var and other mystics.

Ranade draws our attention to certain contemporary researches in the field of Neurology, and particularly to the researches of Mr Head on the function of the "Thalamus". Thalamus has been proved to be the seat of emotions. By the application of the three methods of 1) the study of lesions, 2) the pathological cases, and 3) the extirpation method practised especially on higher animals it is concluded that the Thalamus is the seat of the emotions. We know that the cortex is the seat of intellection. If we cut below the cortex, we find that there is exaggerated emotion e g. excessive weeping, excessive hilarity, excessive sexuality etc. If we cut below the Thalamus, we find that there is mere automatism Thus, according to Mr. Head, Thalamus is the seat of emotions. In Sherrington and Huglings Jackson there is an idea of the control of the higher over the lower. Ranade says that the importance of the discovery of the function of the Thalamus for philosophy is that we see how the intellect is meant to 'control' the emotions. But emotions are more internal. They are 'āntaratara'. They are nearer reality Thus discoveries in neurology bring to light the problems relating to the conflict and co-operation, the inhibition and summation of intellect and emotion or of Jñāna and Bhakti. The perfect harmony and co-operation between intellect and emotion is Ranade's ideal.

Bergson's recent work **The Two Sources of Morality and Religion** is famous. In the book there is an analysis of

moral and religious consciousness. Bergson says that intellect and intuition are the two sources of moral and religious consciousness and that action is superior to contemplation. A conteplative, according to him, is an arrest of Nature. Ranade critisises Bergson's dimorphism. According to him there are not two sources of morality and religion, but only one, i. e. intuition. Ranade says that this may be seen most clearly by reference to his earlier works. Further the exclusive stress laid on action ignores the temperamental differences among mystics. Ranade comments that Bergson's 'e'lan' is a biological principle, and not a spiritual principle. Further in the analysis of religious consciousness, the Christian in Bergson asserts himself : Bergson says that true mystical experience is to be found not in Plato or Plotinus, in the Buddha and Hindi sages but in Paul and Augustine. Buddhism according to Bergson, reels on the edge of Nothingness.

But Ranade contends that a great religion like Buddhism cannot be based upon the foundation of No-spirit. Mrs Rhys Davids confirms this view in her later works on Buddhism. A critical scholar like Prof Keith has approved of this. Mrs Rhys David's contention is that the negative side was due to the development of Canonical Buddhism, which was separated from the original doctrines of the Buddha by a period of three long centuries. The question in connection with the Buddha is whether his spiritual illumination consists only in 1) an uncommon insight of moral comprehension, or 2) a discovery of the law of the causality, or 3) an actual mystical experience. Ranade brings to our notice the Buddha's soliloquy after his spiritual illumination, where he refers to the soul, the Builder of the body, whom he has found out, but whose house he has entirely demolished. He says that this passage which occurs in the Dhammapada is really in Majjhima, which is a fairly old collection, and may givs us the words

of Buddha himself. "Gahakāraka diṭṭhosi .... Sabbā te phāsukā bhaggā" might really be the spiritual experience of Buddha This is in the very manner in which Tris'anku in the Upaniṣads tells us what he felt when he had reached a mystical apprehension of reality. Alagaddupama-sutta is a very old record. There we have a reply of Buddha to a critic who charges him that he denies the soul. Buddha says that what he means by preaching a doctrine of No-soul or Anatta was that the body or the mind or the senses were not the soul, but that he had never denied the existence of a spiritual principle. Further, in the Mahāparinibbāṇa-sutta we are told how there were two occasions of light or nimbus in the case of the Buddha. one at the time of his spiritual illumination, and the other at the time of his passing away. Ranade concludes that these facts point un-mistakbly to the Buddha's teaching about the reality of the self, as well as to the mystical experience which the Buddha enjoyed.

Ranade calls Croce a so-called spiritual philosopher of the present-day. Croce believes in an ever evolving, ever-changing, never-ending, Absolute. Though he repudiates the Hegelian dialectic, Ranade calls his system a hybrid of Hegelism and Bergsonism. His intuition, says Ranade, is nothing more than imagination and his view that a philosophy of history and a history of philosophy are both impossible is falsified by the logic of the sciences. Ranade calls Croce's spiritualism as a bastard spiritualism ; that his spirito is nothing but mind or thought. Both Croce and Gentile decry religion, and elevate moralism and infinite regress. Ranade's comment is that their doctrine of approximation, though true of the individual, is false about the whole. Croce's ever-evolving absolute is the very philosophical prototype of Mussolini's never-ending political ambition. Mussolini's Fascism may also be regarded as rooted in Croce's philosophy of the never ending Absolute,

Ranade says that all politics is determined by the prevailing philosophy of a nation. French Revolution was determined by philosophers like Rousseau, Voltaire and Diderot. Hegel, Nietzche and Treitschke paved the way for the world war of 1914. The new philosophy of an ever-evolving Absolute of Croce has been responsible for modern Fascism. The ambition of Fascism is never-ending. In contrast to these theories, in India we have a theory of politics grounded on the principles of ahimsā and satya. Mahatma Gandhi picked up these principles of Non-violence and Truth from very ancient times and tried to base politics on religion and spirituality. The teacher of Krishna advised him to make Ahimsā and Satyavacana his initial mottoes. Krishna replied that they were merely the alms that he was to give We read : "Akṣitamasi, Acyutamasi" It means : "Thou art the imperishable. Thou art the unchangeable". It indicates the spiritual principle It governs all moral action whatsoever Christianity, Jainism and Buddhism preach non-violence. The Bhagavadgitā also teaches it in several contexts. In the Bhagavadgitā it rests on a spiritual foundation. Ranade suggests that Non-violence and Truth are merely the flower of which the root is spirit.

Ranade warns that in our modern political ambitions we are not to follow irreligious Soviet ideal. It is true that universal brotherhood should be the foundation of our politics during times to come. But this brotherhood, says Ranade, should and could repose only upon a spiritual basis. Here is the task for philosophy of Religion. it would contribute greatly to the bringing together of all creeds, faiths and races. Political or moral theories would never bring together Hindus and Muslims, Nazis and Jews, communists and fascists. The one spiritual principle underlies all things. When this is recognised, it is possible to bring about a harmony between different creeds, nations and races.

Ranade stresses that by appealing to the dogmas of the different faiths we cannot bring together the warring sects. It is only by bringing them to a common consciousness of spiritual life that it is possible to achieve Universal Brotherhood. The work of the philosopher is not finished when he has realised within himself the peace of mind. His supreme business is to bring about peace and harmony in the society, the state, and the world at large. Ranade concludes by saying that the future of the world rests with the philosophers.

B Practical Aspect

Dr Ranade was not a mere scholar. He was a man of real experience. He has given us the following pathway to God.

Path-Way

As mentioned earlier, S'ri Gurudev's pathway to God consists of five stages :

1. Incentives to Spiritual life.
2. Necessity of Moral Preparation
3. Relation of God and saints
4. Beginnings of Pilgrimage
5. Highest Ascent

Let us explain each of these in some details :

I. Incentives to spiritual life

Incentives are motives that stimulate a person to lead a spiritual life. S'ri Gurudev has classified them under four heads : a) Worldly incentives b) Physical incentives c) Moral incentives and d) Intellectual incentives,

a) **Worldly incentives** : The worldly incentives enumerated by S'ri Gurudev are two fold : the transitoriness of worldly life is one and its sorrowfulness is the other. 'Anityam asukham lokam' 'This world is transitory and sorrowful' .Therefore, 'Bhajasva Mām'(Worship me). Like the ancient seers S'ri Gurudev also advises us to worship the Lord who alone is capable of freeing us from the momentariness and misery of worldly life.

b) **Physical Incentives** : These consist of the pain our body suffers on account of disease, old age and death. Gurudev warns and advises us to think of these every moment and worship the Lord with utmost intensity.

c) **Moral incentives** : They are of two types : Internal and External, Keen introspection of a thoughtful man reveals to him his own short-comings. The knowledge of the plenitude of his evil tendencies, evil desires and evil qualities pains him a good deal. He prays to God for his moral upliftment.

The second type results from the observation of social or public life. If we observe what goes on around us, we witness the reign of injustice good people suffering and bad ones prospering. The sensitive souls approach God and pray that, He bring about adjustment between merit and reward.

d) **Intellectual incentives** : These are, also of two types : philosophical and spiritual. Tulsidas says : "The way in which you have constructed the world, O creator ! passes beyond our comprehension. If we look at the handiwork of God, either in the macrocosm, or in the microcosm, our imagination reels and our mind remains enwrapped within itself, so that any philosophical discussion of Thy powers becomes impossible'." This is the philosophical incentive.

On the other hand, the keen desire for pursuing spiritual life, that is produced in us by reading and hearing about the grandeur and bliss of God-realization, is the main source of spiritual incentive.

"A consideration of all these incentives" writes S'ri Gurudev, "may throw a gleam of life before the eye of the spiritual seeker and he may find that unless he resigns himself completely to the will of this Omnipotent Being, it may not be possible for him to pursue the spiritual path steadfastly courageously, and successfully".

II Meral Preparation

God-devotion, according to S'ri Gurudev, is the highest virtue. All other virtues are merely emanations or aspects of it, and vices merely derelections of our aberrations from it

Like other saints Gurudev considers Kāma (inordinate desire) to be our arch-enemy. When Kāma becomes powerful, it hankers after 'lust, lucre, and fame' A person caught in the meshes of this triple attraction, passionately pursues them alone and labours hard to achieve them. If he gets them, he becomes an easy prey to avarice, arrogance and infatuation, but if he fails to attain them, he becomes a victim to anger, hatred and jealousy. Hence Gurudev asks us to take the earliest opportunity of killing Kāma, thereby putting a stop to the advent of all other vices,

Purandaradasa asks us to control our senses and to use them not for worldly pleasure, but in the service of God, so that we may taste by the grace of God the ambrosial juice from the name of God. No relative, and nothing in the world, will protect us from the servants of the God of

death, when they come to take us away from this world. Hence, before the attack comes, we should be firm in our spiritual life.

In a song by Sarpabhūṣaṇa, there is an agricultural metaphor to show how the crop of God-realization may be raised. The human body is the field, the oxen of tranquility and self-control help us to till this field. The weeds of egoism should be removed; the manure of equanimity should be spread evenly over the field, the field should be completely levelled. Afterwards we should sow the seeds of teachings of our Guru. The field is watered by the rain of meritorious actions. The unnecessary growth of vicious deeds should be removed. This helps us to harvest the rich crop of eternal liberation. This pushes away the famine of worldly desires.

Nirupādhisiddha requests the tongue to maintain complete silence. He further says that the company of those who run into fury should be shunned.

A song by Kudaluresh preaches a philosophical contemplation on moral life. Ignorance makes us forget our real nature entirely. The wish-fulfiling philosopher's stone in the form of God is inside ourselves. Kudaluresh advises us to realise the identity of God with the self within.

III Relation of God and Saints

Along with moral preparation, a seeker is required to make his intellectuel preparation as well. The supreme splendour, power and bliss of God, the realization, ecstasy and peace of the saints, together with the unique harmony created between God and saints on account of His all abounding grace, and the perfect self-surrender of the saints — a constant inner consciousness of all these things

through reading, hearing and contemplation is sure to inspire love and reverence for the Lord in the mind of the Sādhaka. This mental preparation will remove all his doubts, lend steadiness to his intellect and facilitate his further progress in his sādhanā.

After moral preparation, the aspirant gets ready for initiation from a Guru. Cidānanda establishes an identity between the Guru and God and proclaims that spiritual teacher is none else than Brahman. Basaves'vara calls the Guru as the veritable magician. The Guru pours the celestial Mantra into the ears of the disciple. The disciple forgets his body-consciousness. He becomes the eternal but unattached spectator of all existence. The spiritual teacher depoisons the serpent of sense. Mahālingaranga says that wherever there is the spiritual teacher, there is bound to be auspiciousness and prosperity.

Ranade classifies the functions of the spiritual teacher into metaphysical, moral and mystical.

1. Metaphysical Functions : Here the spiritual teacher drives away vicious enemies such as illusion, infatuation and egoism. He establishes unison between the individual soul and the universal soul. Thereby he confers beatification on the individual.

2. Moral Functions : These deal with the conquering of the various passions by one-pointed concentration on the name of God. They are concerned with burning in the fire of the Guru's grace, the multiple throns of life in the form of honour, taste, wealth, sex etc. The teacher wards off death and the calamities of the disciple.

3. Mystical Functions : Because of the meritorious life, which the teacher imparts to the disciple, the latter is

not likely to do any wrong. The teacher confers a new birth on the disciple. As a result the disciple sees the form of God and is filled with illimitable joy. The power of the spiritual teacher enables the disciple to visualise the form of God wherever his eyes are cast.

There are limitless obligations of the spiritual teacher. The instructions of the spiritual teacher have moral, yogic and mystical effects. The spiritual teacher is considered as higher than the highest reality.

The disciple hums like a bee on the lotus feet of the Master. Saints have given manifold analogies for the vocation of a spiritual teacher. They have called themselves as shepherds, to take one example. The disciples are the sheep. It is impossible to forget the spirituat teacher. 'Guruvina Hyānga mareyali' ? (How can I forgel my Guru ?) The grace of the teacher leads to unison with Reality.

The 'saint' is a phenomenon. He is beyond fear, sorrow and torment. 'Anjikinyātakayyā Sajjanarige' (What fear is there now for Saints ?') 'Dāsariguntε bhaya s'oka. . ? (Is there any fear or sorrow for servants of God'?) says Jagannāthadāsa. Tha saint is beyond dua lity.

In regard to the problem of the relation of the saints to God, Ranade discusses four different angles and attitudes: 1) The philosophical attitude; 2) The attitude of prayer, 3) The attitude of quarrel or accusation and 4) the mystical attitude.

1. Philosophical attitude :

It refers to the Nirguna aspect of God. Ranade here considers the Vacanas of Basaves'vara. They are concerning the omnipresence, omniscience and omnipotence of God.

We are told that God encompasses the world. The devotee is so extensive and so expansive that he also encompasses God. God encompasses the world from the point of view of space, the devotee encompasses God from ths point of view of love and devotion.

There is the inter-immanence of God and devotee. God is perfectly immanent in the devotee, and the devotee is fully and perfectly immanent in God. God fills the devotee and the devotee fills God. They are identical.

Thirdly there is the phenomenon of mirroring. Just as the elephant is reflected in a mirror, so is God mirrored in the devotee.

Now about omniscience. God knows everything. He is omniscient. The devotee knows God, and so, knows the omniscient, and therefore, he is more than the omniscient. 'Nīnu jagakke ballidanu anu ninage ballidanu kaṇḍyā'

Now regarding omnipotence. A big stream flowing into a lake fills the whole lake in a moment. Similarly, God's power, when it flows into the heart of a saint makes him omnipotent.

ii. The atttiude of prayer

This refers to saguṇa aspect of God. Ranade illustrates this with two songs— one by Raghavendrasvami and the other by Mahipatinandana.

Raghavendrasvami was a great saint both intellectually and spiritually. His eminence was not tolerated by his rivals. His relatives or his competitors to the Peetha buried him neck-deep. In that position Raghavendra svami sang: 'Indu enage Govinda ninna pādāravinda toro' On, Govinda, show me your lous feet today! The author

says "I have been greatly overwhelmed by the grief in the world ! I have trodden the wrong path. (dāri tappi naḍede) .., ..what is impossible for you Oh Krishna ! So, have compassion on me, and relieve me from this bondage of life." It is a very pathetic poem and we are told that God released him thereafter.

Mahipatinandana ardently prays to the Lord :

"O enebārade hariye nā karedare", 'Should you not respond to my call, O Hari !' .... Thou hast responded to the calls of various people in history and mythology ... . Thou hast saved Upamanyu, Draupadi and the Pandavas. You have saved sura, nara, muni, Why don't you come to the help of a poor man like myself ?" God came to his help, says the poet.

iii The attitude of Quarrel or Accusation

This attitude we find in Tukārām, the saint of Nimbargi and Kanakadāsa.

The saint of Nimbargi brings God before the court of the saints. He prepares a charge-sheet against God. There are four chargss In the first place the saint cemplains that God has cheated him. 'Oh God, you have cheated and caught me in the net of existence (phasi hākidi) but you have escaped from it. (Phasiya jaridu jāri nintidi)." The second charge is. "This my body is mean, paralytic, and you are shining through it.. you are an unconcerned bull (ḍūli) roaming in this 'khulla' body of mine " The third charge is important. "In spita of the fact that I have devoted my entire life to thee, ... Thou hast chosen to ruin me and cause heavy damage to me" (ghana ghātakanādi). The fourth charge : "You have created differences, where there were none. The difference is between Jiva and S'iva.'.

Kanakadāsa writes in an even more powerful vein. 'nanninda nāne janisi bandene Krishna' 'Oh Krishna, have I been born by myself? 'I was not willing to come out of my mother's womb', says Kanakadāsa. 'Like a very unkind doctor you have pushed me from inside— You ask me to do a thing and you escape the consequences. I will not allow you to do that ..... I am a blind man and if I fall into a well, you are responsible for my death, Oh God. I have surrendered all my goods to you as a free gift (dāna). Why do you take a toll from me?" This is what Kanakadāsa says.

iv. The Mystical Attitude

In this connection Dr. Ranade discusses the songs of the saint of Nimbargi and Vijayadāsa.

The saint of Nimbargi has a song, 'andilla svāmi indilla, endigādaru nimmannegali nā illa'. It means neither then, Oh Lord, nor now, never have I been separate from you'. Ranade says that there are five points in this song. The first one is 'we have always been together'. The second one is If you are 'nirbayalu' (spaceless or 'infinite') I am 'nirvikāra' ('dispassionate'). If you are 'saguṇa' then I surrender to you (S'araṇa māduve nānu). The third one is if you are 'praṇava' or 'Omkāra' then my business is to repeat Thy name, or to make Mantra-japa'. Fourthly, If you are Pancha-vadana, then I merely fall ar your feet'. Finally there is no ultimate distinction between Thyself, Oh my spiritual teacher, and myself, 'gurulinga-jangama nīne nānu nīne.' There is a triune unity between god, devotee and guru.

Vijayadāsa has a song : 'sadā enna hṛdayadalli vāsa mādo s'rihariye'. 'Oh Hari stay in my heart all along.' There are three points to be noted in this song. God is the very form of sound and light. Secondly, there is a canopy of

illumination round about studded with nine kinds of jewels 'Jñānavemba navaratnada maṇṭapada madhyadalli.' Further 'I worship you not with flowers, but with meditation. I shall put pearls and rubies in a tray, mixed with bhaktirasa. In this way when all these experiences morphic, photic and phonic are mentioned, Vijayadāsa says, 'it is not possible for me to leave thee, Oh God.'

Thus we have such important ideas as the Tribunal of Saints, the spiritual tax, the falling at the feet of the spiritual teacher, and finally the triune unity of God, devotee and saint. Ranade says that in these different ways is the devotee related to God.

IV. Beginnings of Pilgrimage

This stage deals with a) Master and Disciple b) Value of Name c) Methods of Meditation d) Company of sain's and e) Devotion and surrender,

a) **Master & Disciple :** The spiritual pilgrimage of a seeker begins according to S'ri Gurudev, with initiation by a worthy master. It is the master who can see and show the invisible form of the Lord to the aspirant, who is really worthy. In his Pathways to Hindi and Kanr ada Literatures Ranade hes discussed at great length the moral, the physiological and mystical characteristics of a Spiritual teacher.

b) **Value of Name :** S'ri Gurudev has described in all his works the nature and power of the Lord, which a realised master grants to his disciple. "This Name, according to S'ri Gurudev, is a symbol that carries with it Divine power. and Smaraṇa i.e. Meditation is the process of identification with the Infinite."

c) **Methods of Meditation :** S'ri Gurudev advocates three chief methods of meditation. 1) the ideological

method i.e. meditation on the idea of 'god'. ii) the moral method i.e. meditation on virtues, individual and social and iii) the mystical method i.e. contemplation on the divine name supersensuously realised by a Sadguru. The first two methods are indirect ways, while the third one is the direct way of God-realisation

d) **Company of Saints :** According to Gurudev the Spiritual community is the divine centre

e) **Devotion and Surrender :** Gurudev says that we must have the attitude of respect, gratitude, awe and surrendr for the Almighty.

V. Highest Ascent and God-realisation

When meditation, devotion and surrender acquire the white-heat of intensity, the seeker is blessed with God-realisation. God-realisation is not an event but an infinite process of ever growing spiritual experiences. Here we shall discuss briefly : 1) The Main Types and 2) Effects of God-realisation.

1. The Main Types

There are five main types of spiritual experiences, corresponding to the five main centres of perception that are enlivened by the spiritual energy generated by one-pointed meditation. These centres directly get the experiences of spiritual sight, sound, flavour, odour and touch. Taking into consideration these experiences, S'ri Gurudev has classified the saints as under :

1. Morphists - in whom (morphos) form predominates.
2. Audiles in whom sound predominates.
3. Flavourists in whom flavour predominates.
4. Odourists in whom odour predominates and

5. Tactists in whom touch predominates.

The Morphists are further divided into two classes :

i) Photists in whom (photos) light is predominant and

ii) Colourists in whom colour is predominant.

S'ri Gurudev was primarily a photist, a colourist and a morphist.

2. Effects of God-realisation

a) On the individual :

The immediate effects of God-realisation upon the mystic are : i) the entire abatement of bodily excitement ii) the resolution of all doubts ; iii) the obtainment of infinite power, iv) the enjoyment of illimitable joy; v) the destruction of all fear and vi) the fulfilment of any end that may be contemplated by the mystic.

b) On the Society

Gurudev writes : "So far as the utility of the mystic to the society is concerned, we may almost regard it as a truism of Mysticism that a Mystic who is not of supreme service to society is not a Mystic at all. It is true that here again there are tempramental differences among mystics. One mystic may choose more or less to be of a quietistic and another more or less of an activistic type. But the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God."

We have already seen that according to Gurudev universal brotherhood can be achieved not by social or philosophical unity, but by spiritual unity. He agrees with Plato in saying that the world has no salvation until philo-

sophers become kings. As he puts it,' The future of the world rests with philosophers'.

Personal Experiences

My account of Ranade would be incomplete if I don't narrate some spiritual experiences of Dr. Ranade himself.

When young, Rambhau had once a vision of the spiritual sun. Golden and blue spiritual stars shone before his ayes The woderful vision of the spiritual s'eṣa (serpent) sent a thrill of joy in his youthful bosom.

One day, a young daughter of one of his intimate discipies sang the following abhang of shri Tukārām in the presence of S'ri Gurudev.

"Vithal Vithal Gajari, avaghi dumadumali paṇḍhari"

"The whole Pandharpur was resounding with the sound "Vithal, Vithal". The song coming from the lovely lisping lips of the child was sweet and enchanting beyond measure. It immediately threw S'ri Gurudev into an ecstatic mood. He got that abhang sung by her two or three times. The sitting on that day terminated in a blissful condition. He thereafter expressed his joy before his disciple with these words :

"Oh what a bliss ! The Pandhari of my body was surcharged with the sonnd "Vithal, Vithal ! " Really your lovely little child is blessed."

S ri Gurudev one day came out of his morning meditation at Allahabad, in an ecstatic mood and asked one of his disciples to read the abhang of Jñānes'var about Golden As'vattha and explain the first line of the same which ran like this :

"Jayāciyā dvāri sonyācā pimpala"

"Before whose doorway stands a golden peepal"

The disciple could give only its ordinary meaning. Thereupon S'ri Gurudev emphatically declared : "No, that is not its meaning The phrase 'golden peepal' is not a mere metaphor, It is an actual experience When I am actually witnessing in front of my door on As'vattha, shining with a brilliance million times superior to that of gold, how much more brilliant must have been the as'vattha which S'ri Jñānes'var, S'ri Tukārām and S'ri Bhausaheb Mahārāj had witnessed before ! It can better be imagined than described. In fact, it cannot be described at all. Its resemblance with gold is more formal than real. Really, no object in the world is analogically fit for being compared with this experience. Gold is a very insignificant material for being compared with the brilliance of the spiritual experience of this form."

As said earlier, S'ri Gurudev was primariiy a photist, a colourist, and a morphist. He mainly had constant vlsions of brilliant light, dazzling colours and infinite forms.

C. CONCLUDING REMARKS

It is true that Ranade's is the mystical tradition. But he has not meraly expounded mysticism. He has based it on rational grounds. His powers of analysis and classification, as we have seen, are really commendable. Above all, he was a man of real experience,

In fact all the systems of Indian Philosophy have their roots in intuition or mystical experience. 'Know the self'[1] said the Upaniṣads. The Sāṅkhya philosophers declared that salvation consists in knowing the precise relationship between prakṛti and puruṣa. The Vedānta of S'amkara

1. Ātmānam Viddhi

announced that Mokṣa consists in realising the identity of the Individual Self with the Universal Self. Even the modern systems of S'ri Aurobindo and Dr. S. Radhakrishnan have affirmed intuition to be central in any system of Indian Philosophy.

S'ri Aurobindo Ghosh, Dr. S. Radhakrishnan and Dr. R. D. Ranade are the typical exponents of ancient Indian wisdom. Their writings indicate a happy blending of the East and the West. S'ri Aurobindo's philosophy may be described as Integral Idealism (pūrṇa yoga). Dr. S. Radhakrishnan finds the true spirit of philosophy in the philosophy of the spirit (Ātma Dars'ana). It is Mysticism (Ātma-Sākṣātkār— Self-Realisation) which is the essence of Professor Ranade's philosophy of life. It seems to us that among the great in contemporary Indian philosophy, like S'ri Aurobindo and Dr. S Radhakrishnan, Dr. R. D. Ranade holds a unique place of honour.

Like K C Bhattacharya and Dr. S Radhakrishnan, Ranade had a good academic background. Like Ramakrishna Paramahamsa, Sri Aurobindo and Ramana, he had unique spiritual experiences. Dr. S. Radhakrishnan once remarked, "I teach philosophy, but Dr. Ranade actually lives it."

According to Ranade all philosophy is mysticism. In the preface to his 'Constructive Survey of Upanishadic Philosophy' he writes :" ..... The veracity and the virility of any metaphysical theory is to be gauged by its power of making life more divine, and therefore more worth while living.[1] Philosophical justification for spiritual life was the beginning of his philosophic career and it was its culmination also.

Ranade's progress from Idealism to Mysticism or from Mysticism to Idealism and back is very interesting. His

1. Pp. 14—15

critique of Idealism and its appropriation to mysticism has been worked out well by Dr. M. L. Sharma of Jodhpur in his book entitled 'From Idealism to Mysticism'. Because of lack of time and space, I won't go into the details of this aspect here.

Ranade's place among the proponents of the unity of all religions is ever to be remembered. His view of 'one World, one Humanity, and one God' is very well brought out in the preamble of prospectus of the Academy of Philosophy and Religion, whose main centre is the Ashram at Nimbal, an intellectual and spiritual resort.

"The problem of finding the universal in the midst of particulars, the unchanging in the midst of change has attracted the attention of every man of vision, whether he be a philosopher or prince. Plato and S'aṅkarācārya among philosophers, As'oka and Akbar among princes are illustrations of the way in which this universal vision has been sought. Plato is known for nothing so much as for his synoptic vision of the universal among the particulars. S'aṅkarācārya spent a life time in seeking to know that by knowing which everything else comes to be known. As'oka, in one of his Rock-Edicts, forbade the decrying of other people's faiths, for in that way he said one was doing disservice to one's own faith,— and he taught the virtue of Concourse (Samavāya). Akbar sought after the univesal vision by summoning a Council of Religion, for perchance, in that way he thought that 'that lock whose key had been lost might be opened.' There is a far cry from the days of Plato and

S'aṅkarācārya, or of Akbar and As'oka, to the present day. Knowledge has taken immense strides with the growth of time. Scientiftc Inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the highest problem even to day, and a philosophical justification of any spiritual life is as necessary today as it was hundreds of years ago."[1]

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1. Preface, Constructive Survey of Upanishadic philosophy, Pp. 16—17.

God Protects His Devotees

Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties But ultimately He does ward of all evil from His Saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for his devotees, and takes for Himself their lot of sorrow. His devotees need not, therefore, entertain any fear or anxiety They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them, because in fact He fills the whole world. When death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and take His devotee on His shoulders. For, who shall kill whom God saves ? Such a one may wander bare-footed in the whole forest, and yet not a single thorn may pierce his feet. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him. And God will attend upon His devotee with all happiness. It is the duty of His devotee to remember him at every step, and then God will follow him with all happiness. He will hold His beutiful cloth as a cover to protect him from the Sun. When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body. Who else can be their friend, who have no friend except God ? When God sends down His grace, even poison may become nectar.

—Prof. R, D. Ranade, Mysticism in Maharashtra, p. 334

INTROSPECTION – THE VINCULUM SUBSTANTIALE OF NAMASMARAN

—Shri N. V. Kulkarni

Shri Gurudev has categorically stated that "self consciousness is only possible through the process of introspection" and "introspection is psychological process corresponding to self-consciousness as a metaphysical reality." He has further pointed out that the Kathopanishad lays down introversion as the first quality requisite for a spiritual aspirant .. to entirely shut himself up to the outside world so as to be able to look entirely within himself.

The dictionary meanings of these two words are :

Introversion : To turn within to one's thoughts
Introspection : To examine one's own thoughts

An endeavour has been made in this article to bring out the emphasis made on this art of the mystique by shri Nimbargi Maharaj, Shri Bhausaheb Maharaj Shri Amburao Maharaj, Shri Gurudev and Shri Samartha Rāmdās in their writings. Simultaneously these have also been further viewed with the critical expositions of Mrs. Underhill in general and Shri Kakasaheb Tulpule and Shri B. R, Kulkarni in particular.

Mrs. Underhill in her book "Mysticism" has devoted two entire chapters on 'Introversion'. She defines introversion, the characterstic mystic art, as 'the whole process of gathering up and turning 'inwards' of the powers of the self gazing into the grounds of the soul.'

She has further subdivided the introversion process into three stages : a) Recollection b) Quiet c) Contemplation.

All the three stages constitute intrespection, which starts after introversion as Shri Kakasaheb Tulpule has aptly remarked "What is that to be achieved by introversion ? It is for carrying out introspection, vis a-vis recollection, quiet and contemplation."

We shall first list out the recollection process as put forth by Mrs. Underhill.

RECOLLECTION

In mystic life movement of consciousness towards higher levels or a remaking of consciousness is involved. For this purpose the mystic is called to undertake an education so that his consciousness of the Infinite may be stabilized, enriched and defined. The education consists largely in a humble willingness to submit to the discipline and profit by the lessons of the past. This education which tradition has ever prescribed for the mystic, consists in the gradual development of an extraordinary faculty of concentration, a power of spiritual attention.

Our senses are made in such a way that they always entail an outgoing towards somewhat indubitably external to us to meet the world of sensible experience : the contemplation of spirit, introspection of the self, requires a deliberate refusal of the messages of the senses, an ingoing or 'introversion (and introspection) of our faculties, a journey towards the centre.' The Kingdom of God, they say, is within you; seek it, then, in the most secret habitations of the soul.

The mystic must learn so to concentrate all his faculties, his very self, upon the invisible and tangible, so that all

visible things are forgot: to bring it so sharply into focus that everything else is blurred. He must call in his scattered faculties by a deliberate exercise of the will, empty his mind of its swarm of images, its riot of thought. In its early stages the practice of introspection is voluntary, difficult and deliberate, a purposeful undertaking to be accomplished by the strenous exercise of the will.

Boehme (Dialogues of Supersensual Life, p. 56) has caught and described the psychological state, in which all introspection must begin. The primary simplification of consciousness, steadfastly fixing the soul's eye upon one point and the turning inwards of the whole conative powers for a purpose rather believe, in than known, for Tradition runs side by side with experience. Each new and eager soul rushing but towards the only end of Love, passes on its way the landmarks left by others upon the pathway to Reality. One should be only willing to profit by the culture of the spiritual society in which he finds himself. 'Master, cease but from thine own activity, steadfastly fixing thine Eye upon one point..... For this end, gather in all thy thoughts, and by faith press into the Centre, laying hold upon the word of God, which is infailiable and which hath called thee. Be thou obedient to this call, and be silent before the Lord sitting alone with Him in the inmost and most hidden cell, thy mind being centrally united in itself, and attending His will in the patience of hope, So shall thy Light break forth as the morning, and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice : ascending and descending in his bright and health-giving beams. Behold this is the true Supersensual Ground of Life.'

Now clearly, if the self is ever to become aware of it definite work must be undertaken, definite powers of perce-

ption must be trained. This presumes a something that can be educated : the 'New Birth.' the awakening of the deeper self, must have taken place before it can begin. It is a psychological process and obeys psychological laws It calls for a gradual elimination of sensible image, and bit by bit approximation of the introspective cleaning of the mirror, a progressive self-implying of all that is nor ieal. This work can be undertaken, by a certain device to help to shift the threshold of sensible images to the emergence of subliminal intuition of the Absolute. This device is as a rule the practice of meditation.

The process of recollection is equivalent to "MORAL PREPARATION", the second step of the five enumerated by Shri Gurudev towards Pathway to God Moral preparation deals with the Ethical aspects of aspirant's spiritual life.

To know that the love of God is the moral substance with ambition decides some questions about the psychological nature of that love. The embitious element appears to him as a fixed necessity for moral perfection With this background step by step analysis of the Ethical side of the Introspection process in the light of Shri Nimbargi Maharaj's 'Bodha Sudha' is made.

In the very first vachan of Bodha Sudha we are told that as long as one is alive, he has to utilizs this body for attaining spiritual welfare. Therefore, as long as breath is in his body, one has to see whether spiritual welfare is being achieved or not, viz. whether our 'Anusandhān' with the Nāma IS OR IS NOT ? Then in vachana No. 6 the aspirant is asked to introspect his deeds at every step. Shri Bhausaheb Maharaj in his famous triplets also asks in the same vein to see whether he is remembering NĀMA or not

Further moral preparation entails cultivation of virtues and removal of vices. Shri Nimbargi Maharaj develops this theme very subtly, logically and naturally -

a) We should not be after others' belongings. The desire starts in the mind and should be nipped in the introspection process.

b) Anger should not be allowed to enter the mind. If it enters mind should be loathed for this act.

c) Pride of any material object or spiritual experience means the loss of the same. Therefore one should remember those with better achievements and consider how lowly one is. In other words, cultivate the habit of being poor in spirit to irradicate pride once and for all.

d) One should not think ill of others For, God who dwells in every nook and cranny will punish us for the bad thoughts.

e) Hypocricy should be avoided.

f) One should not become victim of his love towards his own kith and kin.

g) One should be afraid of doing ill to others.

h) One should not worry about anything and leave the same to the will of God.

Side by side we should cultivate the following virtues:-

a) Balanced thinking— Discrimination.

b) Control over one's senses.

c) Not go begging or lead a life of dependency on others.

d) Endurance,

e) Not to hurt others' feelings.

f) Always speak the truth.

g) Ssrvice to elders.

h) Do unto others as you would have them do to you.

Over and above one is asked to take a daily balance sheet of his earnings and spendings. Obviously the main

worthless spending is the duration that has been lost without Nāmasmaraṇa or Anusandhāna.

Shri Gurudev in his 'Pathway to God in Hindi Literature' has very forcefully depicted this distinct contribution of Hindi saints to ethical literature— a contribution which might well be compared to that made by the great moral philoscphers of ancient and modern times, such as Aristotle and Plato, Sidgwick and Green.

The inventory made by Shri Gurudev of the virtues and vices dealt by the Hindi saints stands as follow :

INDIVIDUAL VIRTUES :

1) Activism
2) Non-attachment
3) Discrmination
4) Self-control
5) Courage
6) Patience
7) Sufferance
8) Equanimity

SOCIAL VIRTUES :

1) Good company
2) Sympathy
3) Benevolence
4) Sacrifice

VICES :

1) Braggartism
2) Pollution of mind
3) Greed
4) Hypocrisy
5) Arrogance
6) Voluptuousness

SPIRITUAL VIRTUES :

1) Celibacy
2) Penance
3) Introversion
4) Study of Philosophy
5) Reverance of Master
6) Meditation on God
7) Divine optimism
8) Vision of God everey-where

Having listed out the above inventory, Shri Gurudev poses a question "What is the guiding thread through these, which might enable us to determine the nature ef the central virtue ?" The answer is obvious viz. the final attainment. Therefore God-love would then be the central virtue. In which all the above virtues are focussed. All virtues, to deserve the name, must merely be the expressions, manifestations or aspects of this central virtue, and all vices only derelictions or aberrations therefrom.

Shri Gurudev sets forth to explore how all the virtues are expressions of God-love by selecting the following :—

INDIVIDUAL VIRTUES :

1) Non-attachment
2) Discrmination
3) Self-control
4) Patience

SPIRITUAL VIRTUES '

1) Study of Philosophy
2) Reverential Service to the Spiritual Teacher
3) Meditation of God
4) Divine optimism

SOCIAL VIRTUES :

1) Sympathy
2) Benevolence

Shri Gurudev proceeds thus 'Beginning with the individual virtues we may say that God-love is so absorbing that it does not suffer any other claimant to the throne, thence arises the necessity of dispassionateness for everything except God. Discrimination and God-love may be related to each other like a lame and a blind man : God-love would not become effective unless it has the direction of Discri-

mination. How, again, would it be possible for us to love God unless we have controlled all our sense-organs and mind ? Hence self-control becomes essential to God love. The vision of God is not a matter of child-play; it requires long and patient toil almost to the point of exaustion or even disbelief.

Let us now take the social virues. If God is in all men, God-lovo must manifest itself through sympathy to all human beings. Sympathy thus becomes the source of Dharma.

Then again, sympathy and benevolence are related to each other as the negative and positive poles of the spiritual battery. Where sympathy or compassion would stop with inspiring high ideals in individuals, benevolence would move out and show itself in positive acts of beneficence to humanity.

Coming to the spiritual virtues, the study of philosophy for oneself and for others becomes a cardinal requisite for the determination of the nature of God, and consequently for our attachment to Him. Martineau has spoken of Reverence as the highest in the scheme of ethical virtues ; with far greater force is this applicable to the reverence that we bear towards God or our Spiritual Teacher. Meditation on the Name and Qualities of God are related to God-love in terms of reciprocal causation. Unless we have मन्त्रजप and गुणगान, God-love cannot be created in us and unless the germ of God-love is in us we may not be tempted to, and certainly not succeed in carrying out मन्त्रजप and गुणगान. Finally, of what value would our God-love be to us unless it sees in every happening in History and in Nature the beck and call of God, and unless it sees the fruition of the logical law of sufficient Reason in the mystical realisation of God-centred optimism.

The psychological depths attained while conducting mind-study by Shri Bhausaheb Maharaj are awe-inspiring. Constant quelling of mind is what the sādhak should be busy with For the mind is habituated to pretend that it is engrossed in God devotion whereas at its fathomless bottom are swirling masses of desires for worldly pleasures. The pit-fall is not at this stage. Continuing on this pretentious path of Devotion, if some good fortune falls, the mind gets convinced that it is progressing spiritually, not knowing how much derogation has happened at the same time.

Shri Maharaj's advice is not only a moral ethical code enumerating various DOS and DONTS but a practical guide based on deep rooted psychoanlysis. Appreciative of the fact that vacuum cannot exist in the mind, he at the same time puts forth the attributes the Sādhak should divert to, while removing his mind from various passions :—

Serial No	Passion	To censure	To cultivate
1 a	Lust	of other women	For bhajan / kirtan
b	Attachment	Of body and pleasures	For prasad and holy water
c.	Dotage	Of family and children	For saints
2.	Anger	Towards good souls & saints	Towards sense organs and their normal doings
3.	Arrogence and pride	Towards co-workers	Towards wicked
4.	Jealousy	Of all beings	Towards wordly objects in general
5.	Hypocrisy	—	—
6.	Ego	—	—

Napoleon Hill states "You have absolute control over but one thing. and that is your thoughts. Your mind is your spiritual estate! Control of mind is the result of self discipline and habit." Character Is built i n fact through the sole principle of self suggestion. Understanding of the sixth sense (intuition)) comes only by meditation through mind development from within. There is power, or a first Cause, or an Intelligence, which permeates every atom of matter, and embraces avery unit of energy perceptible to man.

The sub-conscious mind is more susceptible to influence by implulses of thought mixed with 'feeling' or emotion· than by those originating solely in the reasoning portion of the mind. In fact, emotionalized thoughts influence the subconscious mind. If it is true that the subconscious mind responds more quickly to and is infiuenced more readily by thought impulses which are well mixed with emotion, it is essential to become familiar with the more important of the emotions which can be categorized into positive and negative emotions. The negatives voluntarily inject themselves Into thought impulses, which Insure passage into the subconscious mind. These are obviously vices. The positives must be injected, through the principle of auto-suggestion. into the thought impulses which the individual wishes to pass on to his subconscious mind.

POSITIVE EMOTIONS	NEGATIVE EMOTIONS
Desire	Jealousy
Faith	Hatred
Love	Revenge
Enthusiasm	Greed
Romance	Superstition
Hope	Anger

Positive and negative emotions cannot occupy the mind at the same time.

The cultivation of positive emotions and ridding of negative emotions is aspirant's daily bread of introspection and has to be achieved through mind-training. Mind training is carried out through auto suggestion (c.f. Bodha Sudhā .. by advising our mind thus)." 'why do I need anything at all? I do not want anything)" Auto suggestion is a term which applied to all suggestions and all self-administered stimuli which reach one's mind through the five senses. It is self-suggestion— an agency of communication between that part of the mind where conscious thought takes place, and that which serves as the seat of action for the subconscious mind.

Through the dominating thoughts which one permits to remain in the conscious mind (whether these are negative or positive is immaterial) the principle of auto-suggestion voluntarily reaches the subconscious mind and influences it with these thoughts.

Nature has so built man that he has absolute control over the material which reaches his subconscious mind through his five senses, although this is not meant to be construed as a statement that man always exercises this control.

One has to learn to reach his subconscious mind with thoughts or spoken words which have been well emotionalised with belief. The subconscious mind takes any orders given to it in a spirit of abosolute faith, and acts upon these orders, although the orders often have to be presented over and over again, through repitition. before they are interrupted by the subconscious mind.

These are important remarks and should be examined in the light of :—

1) Belief and Faith
2) Repitition and Hab t
3) Emotionalising thoughts vis-a-vis Meditation with Bhāva and Bhakti
4) Devotion and Character.

We shall proceed to examine these in det il in the light of Shri Gurudev., Emerson and Napoleon Hill.

Belief / Faith— Napoleon Hill

Faith is a state of mind which must be induced by self-suggestion.

Have faith in yourself ; faith in the Infinite.

Faith is the "external elixir" which gives life, power, and action to the impulse of thought :

Faith Is the starting point of all accumulation of riches.

Faith is the basis of all "miracles ' and all mysteries which cannot be analysed by the rules of science :

Faith is the only antidote for failure !

Faith is the element, the "chemical" which, when mixed with ptayer, gives one direct communication with Infinite Intelligence.

Faith is the element which transforms the ordinary vibration of thought, created by the finite mind of man into the spiritual equivalent.

Faith is the only agency through which the cosmic force of Infinite Intelligence can be harnessed and used by man.

Faith is essentially thought and therefore, every call to have faith in God is a call to trust the power of our own thought about God.

God devotion is the highest virtue of which man is capable of and the chief task of man after being born is to attain self-consciousness, which is possible only through introspection To create God-love in us, we should carry out meditation on the Name as much as possible, since these are reciprocal. In other words meditation and introspection become our habit and habit is character and character is Bhāva.

Character is made by us. It is what we are as the results of our thoughts and deeds, We can make it weak, good or bad Every act and every thought which is released modifies our character in exact conformity with the nature of the act or thought. We cannot indulge in an act toward another person without first having created the nature of that act in our own thought, and the thought cannot be released without planting the sum and substance and nature of it in our own subconscious mind, there to become a part and parcel of our own character We are constantly punishing ourselves for every wrong committed and rewarding for every act of constructive conduct that we indulge into.

Character is conceived of as a certain undemonstrable force, a reserved force which acts directly by presence and without means. Character is centrality, the impossibility being displaced or overset. Character is nature in the highest form.

Shri Nimbargi Maharaj being fully aware of the internal battle the Sādhak has to undertake every moment with the qualities, passions and senses, tells the Sādhak to still the mind with Nāmasmarana (meditation). Here it will not be out of context to point out that constant meditation requires faith.

Shri Amburao Maharaj defines Faith as "Acting according to the spiritual Teacher's Orders" i.e. carrying out meditation while conducting a moral life. Napolean Hill in the same tone states "Faith is the head chemist of the mind. When faith is blended with thought, the subconscious mind instantly picks up the vibration, translates it into its spiritual equivalent, and transmits it to Infinite intelligence, as in the case of prayer."

Coming back to Shri Maharaj, the reader need not be reminded of the famous episodes, whence he took corrective measures to improve his conduct after deep introspection.

i) Realising the time spent without Nāmasmarana in giving counsel to others, he drew a line on the floor of his room. Knowing the purpose of this, the callers took to their heels. once the sun's rays falling on the floor from the window would cross this line.

ii) He reduced the amount of commission charged on the stamp papers he sold, which was a little higher than the normal, relating the higher amount to the skin disease he then developed.

Shri Maharaj advocates the Sādhak to be Brave' Generous and Grave :—

Brave : Irrespective of the imperical stasus, one should be always contented with the same.

Generous : God-devotion to be primary occupation forgetting demands of the body.

Grave : In the innermost depths of the wind a firm conviction that other woman is daughter or mother.

A glance at the conduct guidelines strictly followed by Shri Amburao Maharaj himself and then put forth for the aspirants is worthwhile. Shri Amburao Maharaj held spiritual welfare the highest ideal, treading the path of God-realisation on the principles spelled out by Shri Maharaj to him. avoiding the vices. He emphasised that one should consider himself as a corpse and think that worldly pleasures have therefore no use and eonduct meditation as a blind man would keep rolling the cotton wicks without even knowing how much has been rolled or how much yet remains to be rolled,

Shri Kakasaheb Tulpule in answer to an aspirant's query has laid down further criteria to ovaluate ' Introspection' carried out day to day, and retrospect as need be.

Those are :—

a) Time spent on thinking of worldly matters and the keennhss exhibitted therein.

b) As the worldly matters could be divided into the thoughts they provoke viz. the 'Tamas' and the 'Rajas' & the 'Sattva', the Sādhak should review time wasted on each category of his thought.

c) Objects which interested earlier and that attracts him now on his spiritual march.

d) Carrying out meditation whether the minds average level of peace, equanimity and exaltation is of higher order or otherwise,

e) Whether the lowest and the highest modes wherein the mind pendulumed are still the same. (The most sublime thought and the worst dereliction the mind was capable of, have they shifted to higher levels).

f) Whether any difference to the inner attitude is exhibited in the selection of friends and friendship towards them.

g) Whether any change in regarding habits has taken place.

Apart from these Shri Kakasaheb elucidates the genesis of introspection in which the Sādhak is told to turn and look inside. Man is in the habit of identifying his self with his body and worldly belongings as his ego is centred around these. However, these identifications - the thought chain ebbing constantly in the mind from birth to death— are momentary waves on the ocean of consciousness. 'I' is pure consciousness bereft of ideas of the phenomenal world. Nāmasmaraṇ is nothing but identification with self One concentrates his mind on Nāma— Pure consciousness. This leads to the subsiding of the thought waves. As the waves subside, one reaches inside and is gazing on the ground of the soul' (Eckhart). When the waves ebb, completely, there is neither "outside" nor "inside".

This ebbing of waves has been described by Prof B R. Kulkarni very pithily under the psycho-ethical element of mystical meditation dealt by Shri Gurudev in his book on Bhagavadgita: Without concentration one cannot even start meditation. One has to keep only one idea in the mind by clearing the mind of all the dross which comes to occupy it. One idea only should be admitted and that idea is of God. But concentration is not an easy thing to attain. Initially when we meditate, thoughts overcrowed the mind and down the name of God. Imagination runs riot and God's name is lost in the melee. Rāmdās advises: "The only way to get rid of imagination is to go beyond imagination .... The relieving feature of imagination is that it can be made to imagine God, and when it is led Godward it loses itself in the Unimaginable. When we imagine the

Unimaginable, imagination evidently comes to end." True meditation is a meditation on God; false meditation is a meditation on any other thing except God. A psychological help that is offered in this connection is to draw the mind continuously from the periphery towards the centre until it becomes firmly established in the focus of consciousness. In other words we must attend to the idea of God, for attention is 'taking possession by the mind' in clear and vivid form of one out of what seem several simultaneously possible objects or trains of thought'. Attention brings a thing into the focus of consciousness pushing all others to the margin. But attention is by no means an easy process. We have to strive hard to bring to bold relief one single idea in sufficient clearness. Out of a crowd of thoughts loitering in the mind all ideas except the name of God must be driven out by withdrawing attention from them."

●

Nature of Spiritual Energy

When a disciple asked Srl Gurudev one day about the nature of spirituel energy, he explained : "We know this much that spiritual energy is infinite and eternal and that the whole universe arises from it and dissolves in it. We cannot, however, ascertain why the universe comes out of it and merges in it. Meditation on the divine name is the only means of generating, developing and stabilising that energy in us. This spiritual energy, Atman, Absolute, God or Divinity are one and the same. When this energy is generated, it affects the centre in our brain, as a result of which we get the super-sensuous experiences of Nāda (sound). Bindu (form) and Kalā (light) etc. This spiritual energy, when generated, also produces in us such emotions as love, compassion modesty, dispassion, wonder, terror and bliss. The compassion and dispassion produced as a result of the growth of this energy, would alone be stable and enduring. Hence real dispassion, desirelessness and fearlessness would be possible only when spiritual experiences develop. Self-effort alone cannot achieve them. However, as these virtues are contributory to spiritual experience, we should try to cultivate them. But their perfection can be achieved only by intense Nāma-smaranas."

—The Glimpses of Shri Gurudev Ranade, p. 138

THE GEETA : A WORLD BOOK

Shri V. G. Deshpande

In the history of Indian culture, the GITA is a miraculous event. In the science of VEDANTA (knowledge of Gods, powers of the cosmos etc.). Upanishads, Brahmasutras and Bhagavadgita (GITA) are described as PRASTHANA-TRAYI (of established authority). The VEDANTA has different systems or beliefs like Advaita, Dvaita, Vishistadvaita etc. The commentory on each such system is done by great commentators. They have made sincere display of power to interpret the GITA. They have done this in Sanskrit which is the Original and ancient language. It is also the mother of all languages. Shri Jnanesvara, Shri Vaman Pandit and Shri Lokamanya Tilak brought out Marathi version of the GITA Likewise, GITA has also been translated into over 50-60 other languages like English, French, German, etc, Great thesis have also been published by English and American scholars. During the last over 50 years, thought-provoking books have been published on GITA by authors like Shri Aravinda Ghosh. Dr. S. Radhakrishnan, Gurudev Ranade, Mahatma Gandhi and Vinoba Bhave. Original GITA is very small. It contains only 700 stanzas; that too in Sanskrit language. Even then, it has not only attracted many and great scholars, but also encouraged them to produce enormous literature on the philosophy of GITA, in many languages of the world. It is not a small surprise that this sort of attraction is going to continue for ever, and more and more literature will likewise come out. The message of the GITA is the gospel of the Divinity in man, who by force of an increasing union unfolds himself out of the veil of the lower nature reveals

to the human soul his cosmic spirit, reveals his absolute transcendence and reveals himself in all beings. The outcome is our liberation from limited ego and our elevation to the higher nature of the divinine humanity The readers and thinkers of the Gita get light on these Its teaching is acknowledged as of the utmost value. Its influence is not merely philosophic but living, for thought and action. Its ideas are actually at work in the revival and renewal of a nation and a culture. Despite all the later developments in the field of science and technology, we still return to it for inspiration and guidance.

EXCELLENCE OF GITA

The GITA is called as SHRIMAD BHAGAWAT GITA "SHRIMAD" means beautiful, wealthy. It is prefixed to matters held as sacred. ' BHAGAWAT" means that which is replete with the six great qualities of the LORD, The Lord (GOD) and not Krishna (human) was telling the GITA to Arjuna. Therefore, the GITA contains the words "BHAGAVAN UVACHA (speaks)", and not "Krishna UVACHA". GITA means expressed in Ihe form of Song. The GITA isa celestial song distinguishing it from other Gitas viz. Ramagita, Astavakragita, Shivagita. Avadhutagita etc.

The Teachings of Gita

Though many scholars have written commentories on the Gita, rārely anyone tells the exact meaning of what the Lord says. However, saint Jnanesvara deserves special mention, besause he digested the GITA better than others and explained it in detail with examples to be understood even by ordinary people. Out of Love and affection towards entire humanity he devoted his energy fully in the work. His devotees therefore, righty call him as "MAULI" (the great mother). Saint Jnanesvara says in his commentory:

मग आर्तांचेनि ओरसे । गीतार्थं ग्रन्थ नमिसे ।
वर्षला शान्तरसे । तो हा ग्रन्थु ॥

(Then moved with compssion at the sight of the people in distress. he profusely showered on them the nectar of tranquility).

It is a difficult task to know and explain the GITA. However, the king of knowledge Jnanesvara has brought the highest philosophy in the GITA to a common man with a sincere effort. He begins his remarkable commentory with the following words :

हे अपार कैसोनि कवळावे : महातेज कवणे धवळावे ।
गगन मुठी सुवावे । मशके केवी ॥

(How to bring within grasp such unbounded GITA principles? Who could illumine this mighty flame of uncommon splendour ? How can a small fly hold in its fist this big sky ?)

In the concluding chapter Jnanesvara has said— It may be possible to have a world prepared from Gold, to heep mountains of "Chintamani" and Gems, to fill all seven seas with nectar and even to prepare a garden of "Kalpataru" trees, whereas understanding the GITA is most difficult. "परि गीतार्थाचे वर्म । निवडू नये ॥" Though he has mada it easy to know, it is a pity that people do not bother to read it,

GITA was told to Arjuna on the battle field. Why should war be its background ? Life of man is full of struggle. Many thinkers have tried to find out the cause of this struggle. According to some it is power. Some say money is the reason. Some others say it is high and low rich and poor struggle. GITA believes these as half truths. GITA says 'AVIDYA' (ignorance), is the main cause for struggle. Man has become blind by MAYA. He has become self centred. He thinks only about himself and his pleasures. He loves wife and children for his own sake. Everything

he does for his own good. For that purpose he struggles to acquire more and more power, money, status and so on without considering the interest of others. This breeds clashes. Hence war is taken as a background in the GITA As in the war, the disturbed mind fights against opposite qualities GITA brings us light to remove darkness (of ignorance) from us Reading and practising GITA regularly will bring peace of mind, as assured in the GITA by "Bhagawan". Arjuna was filled with grief and attachment. He was exhausted. He could neither think nor stand properly He tells Bhagawan : न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।

When Arjuna was in such a condition of mind, the Bhagawan tells him the GITA philosophy.

WHAT TO LEARN FROM THE GITA

GITA says God is every where. As stated by great saints, God is a circle whose centre is every where and whose circumference is no-where. He alone is the master of the universe. Believe that he is supreme, Surrender to him completely. Cultivate equanimity of mind. Know that real virtue is the golden mean between two extremities. Whenever in danger or confused mind seek His directionsr through prayer. Prayer should be sincere and free from any doubt He will lead you. 1) While doing anything, think of Him first. 2) Only the knowledge of God is real. Rest is more or less ignorance, 3) Live for His sake, as his servant representative. Anything done in this state of mind will hot bind you. Your mind will be at peace. Your othe acts will bind you to grief, 4) Though you cannot see God he is prompt to help you. His devotees make him obliged and the God feels satisfied In helping his devotees, He has control over the world and its beings. He creates, sustains and also destroys. Men come to this world according to His plans, and do the allotted assignment

before passing away. Tnough so powerful, he is thirsty for devotion and seeks devotees.

More people should, therefore, read and understand the GITA. It is meant for all religions and all nations in the world Its readers will realise their self and God. This is the real knewledge to give you peace of mind and happiness' Knowledge other than this is science (विज्ञान) which means an instrument for maintenance of bodily self. It causes happiness and sorrow, whereas, GITA leads you to Bliss. Saint Jnanesvara says :—

गीताचि एकी सेवा । काय कराल आघवा । शास्त्री येरी ।

Only the science of GITA is enough. and there is no need of any other science at all.

Mysticism and Intuition

In the first place what is mysticism? As our vice-chancellr has pointed out, it is the philosophy of God-realisation, which implies and involves the faculty of intuition. What is this faculty of intuition? How is it different from intellect, feeling and will? All students of psychology know what intellect, feeling and will are; but many of them do not know what intuition is, students of Kant understand it in the sense of perception. According to mystics however, intuition is a beauty of supersensuous experience which is aroused in us by proper spiritual intuition and practica XXX And philosophically, we might say that the faculty of intuition is concerned with what might be called central instead of peripheral initiation. It is not the external or outside sense— experience that counts; it is the experience that is generated inside us in our intuitional process. that is, in the process of following the path of God that matters. So intuition is something which transcends intellect, feeling and will. XXX

—Shri Gurudev R. D. Ranade
in 'Pathway to God in Kannada Literature' (A philosophical prelIminary— Pp. 2 & 3)

BOOK REVIEW

"India and Europe" An essay in philosophical Understanding by WILHELM HALBFASS. Price Rs. 225/—, published by Motilal Banarsidas Publishers Pvt. Ltd., New Delhi, Indian Education, 1990,

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—Prof. T. F. Bidari

This Book is written by Prof. Halbfass, Professor of Indian Philosophy in the University of Pennsylvania, after a detaied study of Indian scriptures commentaries and the sages of ancient and modern times. The main thesis in the book is that there is a great need of dialogue between India and Europe, with special reference to hermeneutical aspect of Philosophy and Soteriological goal of people. Moved as he is by the ideal of world-spirit and universality of knowledge, he serves the purposes of understanding and communion between these two cultures. The world perhaps needs a realisation of this universal message to ward off dangers of war and inter-state conflicts of serious proportion, which loom ahead in the modern period of world history.

There are three sections in the book covering about six hundred pages. The first part deals with antiquity of India. In a scholarly way probing deep into the Indian and Western philosophers, systems of Philosophy and 'Dars'ana' the author 'et passim' has maintained that the meaningful dialogue between East and West in respect of Culture, Philosophy and Science is the telos and fulfilment of all traditions. After the main text i.e. the three sections, there are prolific notes covering about hundred and thirty pages, followed by subjects and other index. In the

second part of text, running to about two hundred pages, there is the scholarly exposition of his study of Indian tradition in the light of his main thesis of East-West interaction. We are much impressed by scores of hundreds of references to Indian scriptures, and Philosophers who have developed Upanishadic thought in the form of commentaries and sub-commentaries. There are Sanskrit and German terms mentioned at appropriate places to familiarise readers with essential meaning of texts. Covering a wide range of six orthodox systems, three heterodox systems and also the modern writers on Indian Philosophy, this book can very well serve a usefull purpose as a text book of Indian Philosophy in Indian and foreign Universities.

In the first part there is discussion of classical antiquity of Philosophical view of india, Islamic encounters with Indian Philosophy and a meaningful comparison of Hegel and Schopenhauer, who differed widely in appreciation of Indian thought. Hegel's concept of Absolute is a reminder of Indian view of Nirguṇa Brahman : "In the absolute it is night in which all cows are black— that is the very naivety of emptiness of knowledge. But Hegel never appreciated Indian Philosophy, unlike Schopenhauer who studied the Indian texts with love and appreciation : "Asian thought is comprehensible and interpretable within European thought but not vice-versa ' says Hegel. But Schopenhauer expected "influx of Indian wisdom into Europe to bring about a fundamental change and re-orientation of our thought "

In the second part, the chapters on Indian Xenology and Ram Mohan Roy are of special importance. The author shows depth of his study of Indian Scriptures and Doxography, but the balance tilts in favour of western thought in his discussion of critical views of western philosophers on Vedas and Upanishads. There was a section of critics in the west who till recent times, were not ready to give

position of philosophy to Indian systems of thought This point is made very clear in the book which shows the depth of Upanishadic thought— the unsurprised and unrevalled nature of Atman and Brahman. At times the style and content of writing on Indian Scriptures excels in beauty in reference to Dars'ana Ānvikṣiki. Hence there is special value of such literature which shows the richness of two cultures; and also shows the need of their interdependence in purposeful way. Notwithstanding its glory and enlightenment, Indian thought. opines the author, must take inspiration from science and technology of the west. There is some inconsistency of thought for the richness of spirit of eastern civilization is not inclined to develop the material-wealth by dedication to science and technology The spirit qua self is glowing in the east This is admitted by the author, who admires christianity and western thought over and above Indian spiritualism The main thesis, in the second section and also in the concluding part of the third section, is that India has to progress to the level of western philosophy for its self-awareness. Husserl says "we will never Indianize ourselves". The author gratefully quotes Prof, J L. Mehta, the genius of modern Indian Philosophy, who says "We can win back our own selfhood in our journey through the European philosophy. We have to go along with this Europinization." These views of Europeanization of Indian thought are based on comparative study of Religion. Science and Philosophy of East and West.

In fine, this book is a product of deep study, scholarship and illumination Men of wisdom, and freedom devoted to soteriological goals and spiritual ends, must pay attention to the messages of world unity and universality of knowlesge, as propounded by European systems of thought. There is on the contrary great illumination in the literature of self in India. as shown by Master-genius of spiritualism, Shri Ramana Maharshi. But in this book there is little space provided

for Shri Aurobindo or for sage of Arunachala, Sri Ramana Maharshi; Self-awareness, as a faith of philosophical quest, shines as the brilliant light of self-realization guiding the people in theory and practice. So the goal of mankind even in practical life is 'eo-ipso' the clear understanding and enlightenment leading to wisdom and freedom— the absolute truth, the truth of "now and here". The east, as much as the west is indebted to the glory of sages— the masters of self-knowledge. The author concludes the essay with a remark "the way to the closest is the longest way back." To overcome self-contradiction, we may add— this is not the view of Jnani Sri Ramana Maharshi and Upanishadic sages, who mentioned that the direct approach is self-knowledge, though self-inquiry is the shortest way back.

The Yogasutras of Patanjali : Translated by Alistair Shearer Published by: Motilal Banarsidass Publishers Private Ltd., Delhi, Price : Rs. 195/—

—**Prof. C. B. Joshi**

The translator seems to have studied the Yoga Sutras of Patanjali very well and hence in the translation, he has explained them, so well. Even a man who does not know anything about Yoga can understand and know what it is; मन एव मनुष्याणां कारणं बन्धमोक्षयोः The well controlled mind helps to attain Moksha. It is in this sense that Patanjali states योगः चित्तवृत्ति निरोधः. That is, controlling the mind is the main characteristics of Yoga. Patanjali has done a great service to humanity by giving to it the secret of finding the truth of life. This is explained in 4 chapters and 196 Sutras.

The translator has explained all the Sutras with suitable Illustrations. This shows the translator's deep interest and curiosity in the subject. The ancient sages of India have done a lot for the welfare of humanity Even Western scholars have appreciated this fact. It is indeed a remarkable aspect of Hindu Culture. It can be said about the illustrations in the book, that sculptors in the past created work of art according to the 'Shāstra' or according to the condition of Indian Culture. The picture of Buddha, given at the end of the fourth chaprer. is the symbol of attainment of 'Kaivalya'. The combination of illustrations with the translation looks like a fine combination of Gold and Jewel रत्नं समागच्छतु काञ्चनेन ।

The book is very useful to those who want to study Ynga. The Sutras are very brief but are pregnant with meanings. It is no use only reading this beck, which gives only the literal meaning of the 'Sutras', but the heart of the 'Sutras' is rot reached. The inner meaning of the 'Sutres' can be grasped if only they are broeght into practice.

The Seven Great Untenables : By John Grimes, Published by Motilal Banarsidass Publishers, Private Ltd., Delhi, Price : Rs. 90/—

—**Prof. C. B. Joshi**

The author is a well-known research scholar and philosopher. His book— The Seven Great Untenables— makes an effort to study the objections raised by Ramanuja to Shankara's conception of Avidyā or Adhyāsa. Almost all non-Advaitins like Madhva and Ramanuja, have been very critical of Shan kara s conception ofAvidyā. According to them, Adhyāsa is not approved by Bādarāyaṇa, the author of Brahmasutras This is going on continuously for the last 1000 years; Advaitins refuting the arguments of Non-Advaitins and Non--Advaitins giving reply to them. This kind of defence and attack (खण्डन- मण्डन) is going on even today, taking up new issues. This does not mean that the S'ruti says different things. Even the so-called believers base their arguments on S'ruti itself. वादे वादे जायते तत्त्वबोधः looks true here. The author has summed up the arguments and counter arguments and answers given by the followerer In each chapter, this is clearly started.

Ramakrishna Paramahamsa, Raman Maharshi, Vivekanand, Aravind etc. believed in Advaita because of thei. personal experience ; but to the followers of Ramanuja it is Bhāṣya or commentary alone on which they rely and not on their experience. That matters much. The author has done a very good job in putting forth both the view points and in this respect, he is very successful.

Academy of Comparative Philosophy and Religion, Belgaum

QUARTERLY REPORT

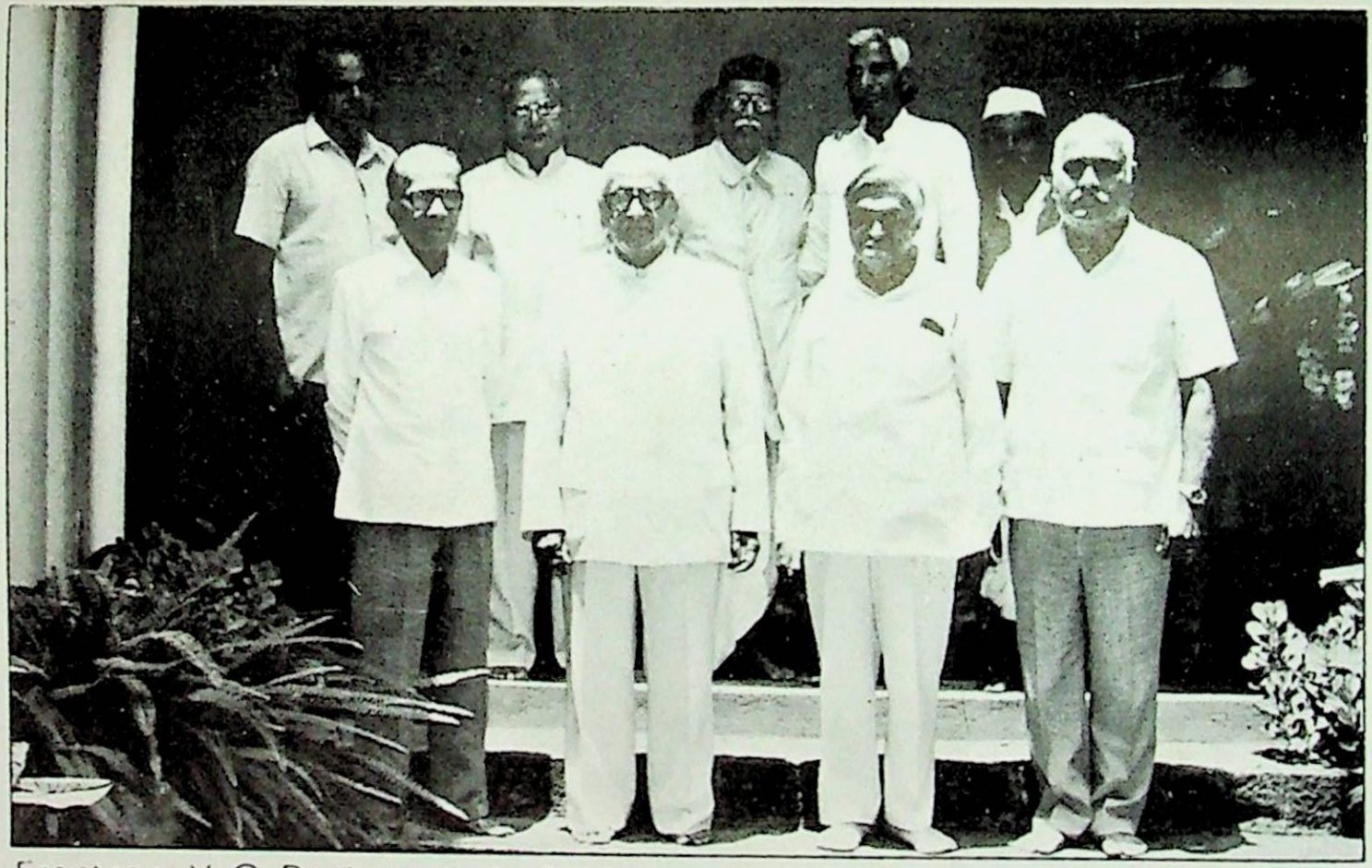
The Vaikuntha Chaturdashi Naam-Saptah began as usual in Gurudev Mandir on 16—11 1991 and ended on 20th November 1991. During this Naama Saptah Dr. Narendra Kunte, M.A Ph. D. of Solapur, delivered three lectures from 18th to 20th November on ths Subjects : 'The views of Gurudev Ranade about 'Jnaneshwara", 2) "Importance of Naam mantra for realisation of God and 3) Mysticism. Dr. Kunte's lectures were appealing to all, and all the Sadhakas enjoyed them.

Shri V. G. Deshpande, Secretary of this Public Trust, gave 3 lectures on the subjects ; 1) Paramartha 2) Importance of Sadguru's existence, 3) His guidance towards paramarth.

A large number of Sadhakas from different places attended and participated in the Saptah.

2. Parampujya Shri Sidheshwar Swamiji, Jnana Yogashrama. Bijapur, stayed in Gurudeo Mandir from 6 th October 1991 to 5 th November 1991 and delivered Pravachanas in the evening every day from 7 th October to 3rd November on various spiritual subjects. The pravachanas were interesting and instructive and the hall was always packed to full capacity every day. Every pravachan ended with Arati and Prasad.

3. Shri Ratnappa Kumbhar, Ex-Minister of Maharashtra State, visited the Mandir on 9—10-91. He was taken round the Mandir. He gave a small speech in the presence of P. P Shri Sidheshwar Swamiji. He said in his speech that Gurudev Ranade was a great saint of this century. He was not only a great philosopher but also a great mystic. The temple built in the name of Ghrudev Ranade



Front row V. G. Deshpande, N. S. Metrani, Mayor Sidhangouda Patil, Ashok Sarat
Back row Municipal Engineer, K. R. Kulkarni, Jagannathrao Parulekar, S.N. Vernekar

by the Trust is well-worthy of his name and admirable. He conclued his speech by expressing his satisfaction at the working of the Trust

Dasara holiday was celebrated in the presence of P. P. Shri Sidheshwar Swamiji on 17—10—91. Swamiji gave Mukta Darshan to all. He first garlanded the bust of Shri Gurudev Ranade, then bhajan and Arati were done and Prasad was distributed to all the bhaktas at the hands of Shri Swamiji. All wished well to each other and offered Petals of Apta tree as "gold". They offered their obeisance to Shri Swamiji and sought his blessings before leaving the hall.

The Swamiji of Kolekar math, gave a pravachana on 21—10-91, earlier to the Pravachana of P. P. Shri Sidheshwar Swamiji.

Param Poojya Shri Ambika Swamiji also deliverd pravachana on the lives of Ramakrishna Parama-hansa. Swami Vivekanand and on Sharada Mata.

Two foreign ladies, one from Canada, Smt. Nalini Daoust, and the other from France Smt Martina, attended and participated in the Vaikuntha Chaturdashi Saptah. They expressed their satisfaction and happiness at their being able to participate in the Saptah.

They also conducted Yoga Classes in the Mandir on 25th and 26th November 1991. A good number of students from different colleges attended this yoga class.

This year, under the auspices of the Trust "Gurudev Ranade Memorial Lectures" were delivered by the Hon. Shri Balasaheb Bharade, Ex-Speaker of Maharashtra State Assembly from 6th to 8th December 1991 in Gurudev Mandir, on the subjects : 1) Jnanadev and his Philosophy, 2) Namadev and his Philosophy and 3) Ekanath and his philosophy.

The lectures were interesting and instructive and the hall was packed to its full capacity every day.

The following persons have given donations to the trust:

1. Shri Madhav G. Kumbhojkar, Belgamm Rs. 1151-00
2. Shri G. L. Joshi, Poona Rs. 101-00
3. Param Poojya Rudra Pashupati of Miraj Math. Rs. 101-00
4. Shri Shamrao R. Sondur. Pune Re. 1001 00

The following persons enrolled their names as Life Subscribers to 'Pathway to God' Journal.

1. Shri J. R Patil, Shirol (Dist. Kolhapur).
2. Shri S I. Patil, Hunshyal (Dist. Bijapur).
4. Shri S. N. Patil, Bijapur

The following persons have donated their spiritual books to our Library :

1. Smt. Sushila Kulkarni, Belgaum.
2. Prof. K. T. Pandurangi, Bangalore.

The trust is very much grateful to all these persons.

EXTRACT from the letter dated 16-11-1991 from Dr A.G. Jevadekar, M A. Ph. D., D. Litt. (formerly Head of the Department of Philosophy in Baroda University; Secretary of Indian Philosophical Conference for a number of years and once Chairman of that Conference), Baroda.

"Dear respected Shri Parulekarji,

I read your article " I meet My Spiritual Guru" in the October 1991 issue of 'Pathway to God' with great interest. There is no doubt that the establishment and development of the Gurudev Mandir at Belgaum is owing to most pain-staking and devotional effort on your part. God gave you fortunately long life and it has been used for the best purpose. We pray that your remaining years be passed with internal peace and spiritual bliss. We also hope that the activities of the Academy and the Mandir will grow further, and bring inspiration to thousands of souls."

ADVERTISER'S ANNOUNCEMENT

Israelites pass through the Red sea, that God opened for them to escape slavery in Egypt, Exodus 14 : 29

All quotations are from the Bible, God's book It is divided into the Old Testament, the ancient Jewish part which foretells the coming of Jesus Christ, and New Testament concerning Jesus Christ, the only begotten Son of God from whose birth the years are numbered.

God, from beginning of time, sent prophets or messengers to Israel, These were from the beginning of time. To these God said "In you and your seed shall the families of the earth be blessed (Genesis 28 : 14). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40 : 15), The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2 Isaiah 9:6 &7 Zechariah 12:10) and be nailed to a cross (Zechariah 12:10 Zechariah 13:6) and that his disciples would have everlasting life (Psalm 23:6 Daniel 12:2 Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the Son.

God, called Jesus Christ, nailed to a cross near Jerusalem around 33 A. D. (before the Roman Emporer Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49 : 15 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zecharlah 13 : 6 and Isaiah in Isaiah 53 ; 8,

The son of God, our lord Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5 and eat his flesh and drink his blood through communion in its form of bread and wine (John 6:53 and Mathew 26 26-28) may have everlasting life. Very many of the events in the life

of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C. and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles who lived with him every day. Jesus said in the Bible in John 14:6 "I am the way, and the truth and the life : no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ (John 10:30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The old Christians, Roman Catholics and Greek Orthodox say any Christian church is acceptable, This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The New Testament recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the Old Testament. Many libraries have a copy of the Bible. It contains also God's commandments which people should keep. The New Testament summarises them. One can buy an inexpensive Bible or New Testament thrcugh the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560001.

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